

Articles from *Echoes of Service* (1920)

about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol 49, Feb 1920, p. 45

Northern Rhodesia.—*Mr. Suckling* writes of the need of more doctors in C. Africa. He says, "It might help sisters at home to realise the need of prayer in this connection if the straits to which their missionary sisters are put were better known. Dr. and Mrs. Fisher have to meet nearly all the medical and (dental) needs of all the workers in Lundaland, Lovateland, and Chokweland, and very willingly and effectively they undertake them. But, in nearly every case, they can only be of help if the one needing it is able to go to Kalcic. In cases of very serious illness this is of course impossible. In maternity cases, the long journey at considerable expense of money and time is usually undertaken. But think of what it means for a woman to have to travel 250 miles, slowly jogged along in a hammock, in the heat and dust or through rain and floods, often having to take dirty water and getting neither vegetables nor fresh milk. The journey takes, say, a fortnight, and there is then the period of waiting, followed by three weeks of convalescence and then another fortnight's journey home, involving at least three months away from home and the work. Then think of travelling with a baby only three weeks old, with all its inconveniences and dangers and the impossibility of keeping to any routine. And though faith in God gives a wonderful confidence, a mother would be scarcely human if she did not feel a little extra anxiety at the thought of the impossibility, should the child be seriously ill, of getting medical assistance."

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Kaleñe Hill, Dec. 11th.—My wife and I went, as soon as she was well enough after Pearlle was born, to Kanyika's, where we spent a fortnight. The Christians there seemed to be going on quietly and steadily on the whole; we had classes with them five afternoons a week, and these they attended very regularly, listening well. My wife much enjoyed the women's classes; they showed such an intelligent interest in what she taught them. They also tried to teach her how to look after baby! They were very indignant with her for being so cruel as to put her in a cot; she ought to have her always on her back. They could not believe that it was true that Pearl really went to sleep in her cot. "She just cries all the time," they said, "our babies would anyway!"

The one man in fellowship has developed into a great hunter, which is a good testimony, because the natives are very superstitious about hunting, and believe that no one can be really successful unless he makes many fetishes and charms and constantly propitiates the spirits. He very much needs our prayers, because the older hunters will do their best to make him follow their heathen customs, especially should he have ill success. This man, Muchoni, seems a very earnest Christian, and, though his wife

is half mad and treats him very badly, yet he has stood firm for Christ for over four years now.

When we left Kanyika's we went down the Lunga, crossing it and recrossing it several times. We visited Christians at Samvula's, Sachinvula's, Chabalas and Katā's, for there is a line of villages down the Lunga for over a hundred miles in each of which there is a testimony for Christ. The Sachinvula Christians are very encouraging. This village was in Angola, about 28 miles south-west of us, and they were converted nearly three years ago, but were scattered by Portuguese soldiers, and we lost sight of them. They moved into British territory to the old site, and that is where we found them, still happy in Christ. They were much humbled over many sins they had to confess, but they pleaded that they were very ignorant and had had no help from us (because we did not know where they were). We spent two nights with them, and promised that if they could buy enough food for our carriers (they had little food in the village) we would spend several days with them on our return from Katā's. On our way back I was able to shoot a hippo six miles from their village, and with the meat we bought plenty of meal from villages about fifteen miles north, and so we were able to spend the days promised. We had three days at Sachinvula and enjoyed having meetings with them; they seemed so hungry for the Word. My wife said she had never been listened to so intently before, and certainly the women did seem in earnest. *W. S. Fisher.*

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This page deals with "Annual Accounts" & on
"Central Africa" ~~are~~ the interesting notes

With regard to the belt of Central Africa, extending from *Bié* in the west, to *Vembaland* in the east, the state of things is in one respect very different from the countries we have hitherto considered, in that many are, we are thankful to say, exercised about work there. The need is, however, very great, for in most parts there is a remarkable readiness to hear the gospel, and enquirers need to be led on, converts shepherded, and in some parts the Scriptures translated. The home-calls of Mrs. Judson and more recently Mrs. Sanders, have caused a need for further sisters' help in *Bié*. In *Chokweland* the greatest need is for a doctor, it being necessary to travel hundreds of miles to obtain medical help. The loss of time involved among so many young couples as are now working in Chokweland is thus considerable, and circumstances may easily be imagined in which the journey would be impossible. Mr. Hallett has lately begun permanent work on the *Lungwebungu* river, where the late Mr. T. L. Rogers had hoped to labour, and his need of a fellow-worker is urgent. The great activity of the Romanists in *Katunga* and *Vembaland* also makes the more effective occupation of those parts particularly important. *Vembaland* is especially short of workers, there being only three married couples there, one about to come home for change.

Vol 49 (July 1920) pp 159-61 Notes on boundaries/borders

p.159 **ANGOLA.**

The "partitioning" of Africa is not confined to the politicians of the nations of Europe. Just as Governments are dividing

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Africa among themselves, so the missionary societies are mapping out areas to claim as "our field." Both east and west, workers have been approached by the societies asking them to indicate the sphere or area they purpose occupying, in order that there may be no needless "overlapping" or "clashing." Those of us labouring among the Luena, Lunda, and Chokwe tribes have replied as follows:—

"While we do not anticipate extending our work to other tribes north, we hope to be able to evangelize these three tribes to their furthest limits (the Luena, Lunda and Chokwe tribes) irrespective of geographical boundaries. . . . All three languages have been reduced by us, and we have already consulted the Belgian official in the Congo to the north of here as to opening up work."

This, our declaration, is now made public to the world, and it seems only reasonable that, having once commenced to give them the pure Word of God, and the gospel of His grace, we should not "give over" these tribes, or parts of them, to others, who may or may not be true to doctrines which we hold dear, because we believe they are dear to Him our Lord and Master. Hundreds of true, earnest servants of Christ are labouring in societies in Africa. There are also, as we know by experience, "Higher

'Critics,' Seventh-day Adventists and others, in no small proportion.

One fears that our beloved brethren and sisters have little idea of the magnitude of the task of evangelizing and shepherding a primitive savage people. The need of teachers for school and industrial work is a pressing one, and much misapprehension exists at home as to its importance.

If any reader of these lines will endeavour to put himself mentally in the place of a new convert in this land, he will speedily see that the problem is much more than evangelism, though this takes the foremost place. Here is a case in point. Yesterday five men stood up in the school-house and, confessing their sins, desired to follow the Lord. They seem as earnest and sincere as any converts at home; yet what a condition is theirs to start the heavenly race and the new life in Christ Jesus!

Their only clothing an antelope skin hanging from a belt; their dwellings, 6 ft. by 6 ft. huts of grass or mud and wattle; no schools, and but few books (and these, compiled under pressure of work of all kinds, are issued slowly enough); while to leave a sick convert to the tender mercies of the witch doctors is tantamount to returning him to heathenism.

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The rough sketch map will give an idea of the extent of the field still to be occupied among the A-Chokwe people alone, among whom ten more stations are needed, adequately manned. Any who would give themselves to school teaching; industrial work (building of schools, etc.), would find a service for the Lord of great value while winning souls. If Hudson Taylor, working on the same lines of faith in God, could see a thousand workers sent out by God to one country, China, cannot the same loving, prayer-answering God send but 100 more workers to Central Africa?

H. L. Gammon.

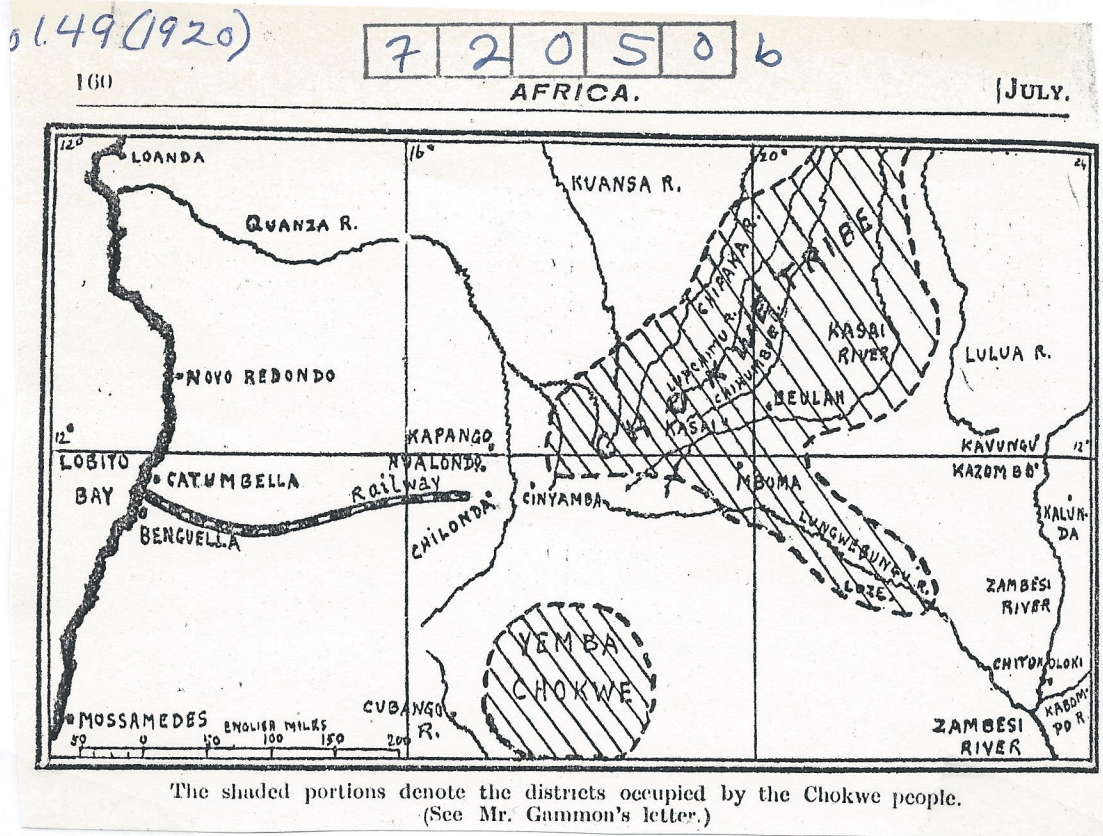
Kazombo, March 25th.—I have several times visited a village about four miles down the river from here, where there are many people. The first time I went, many of the people were at work in their fields, but on being informed that a white man had come, they came trooping in from all sides and listened well. I had no sooner finished than a downpour of rain came on, and they showed me a house to sit in, where I was followed by a number of little boys and a young man. I noticed that the young man paid no attention to the conversation of the boys, and seemed to be very much burdened about something. The expression of his face led me to think that probably he had been burdened for a long time. I asked him, "Do you know how your sins can be forgiven you, my friend?" His face, so sad and impassive before, lit up with a look of the greatest interest and he replied, "No, I certainly do not know." I immediately began to tell him. The young man drank in every word. He had heard the gospel many years before, but from whom I could not make out. He had been burdened for a long time with a deep sense of sin, but seemed to have no other idea than to put away his sins himself. Accordingly he had thrown away his fetishes, given up dancing to the drum, etc. He even tried to persuade other people in the village to do the same, but they only laughed at him. After explaining to him carefully that all this was not enough to save him, but that he must trust to the One who had died to free him from sin's penalty. I went on my way.

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about missionary schools in the Beloved Strip (including the NWP) and educational policies

Vol. 49 (Sept 1920) p 197

Africa.—A very helpful conference for missionaries has been held at Kalcine Hill. We have not received full details, but Mrs. Smith writes that the Word was ministered each morning by one or other of the brethren, and the sisters met each afternoon for converse and prayer about the work—school teaching and native teachers, dealings with backsliders, the marriage age of girls under their care, native hair-dressing, etc. The evenings were given to reports of the work in the different parts represented. Mr. G. W. Sims tells us that their great helper at Fort Rosebery, Nicholas, had gone to Nyasaland for six months' holiday, and had had the joy of seeing six more received into fellowship before he left.

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Vol. 49 (1920) ^{Oct} pp 230-231 and 238

NORTHERN RHODESIA.

Kalene Hill, June 24th.—I was very glad to arrive here at last on May 2nd; the journey was long, but very interesting, especially the latter part, fourteen days of which were spent in trekking through the bush. We hope to re-open school (infant and adult) at the beginning of August; by that time Mrs. Fisher should have returned from Bunkeya, bringing with her Miss Wall and Miss Jackson, who will, we expect, meet her at Kambove. The children seem keen for us to begin school again; they are continually coming up from the surrounding villages, asking what day we are to commence, so we expect to

re-open with a large number—probably about a hundred infants and eighty adults. The adult school consists mostly of men, whose ages range from fifteen to fifty. The women find it almost impossible to come, owing to their cultivation, etc. We are also considering the opening again of English school in the afternoon, and it has been decided that only those who can write and read their own language well, and also do a little arithmetic, shall enter the English school. Moreover each boy or girl shall pay down a small sum as an entrance fee, which will be partially refunded to them at the end of the term. In this way we shall insure a measure of keenness and regularity in attendance all the term. Hitherto they have been very keen at the beginning, but when the novelty of the new language has worn off, they have become slack and irregular.

Miss Hettie Fisher and I have been out several times visiting the near villages. We take our lunch and tea and go on our bicycles, and so cover quite a good distance and visit sometimes five or six villages. Sometimes we find the people quite friendly and willing to come and sing hymns and talk to us; in these places we easily get a good number together, not only of women and children, but sometimes the men come too. In other villages they are hard and unfriendly and we find it quite difficult to gather a few. When we have talked and sung with them, we try to learn their names and get them to promise to come to the Hill on Sunday for the services. Last Sunday quite a number of women and children from the surrounding villages came, as a result of our travels on the previous day.

Ethelwynne D. Marks.

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 Chitokoloki.—I have often referred to the fact that here we have felt it necessary to have a Store for the sale and purchase of native goods and produce, and also a certain amount of carpentry work, in order to find profitable employment for the Christians. Doubtless many have felt that such a course was rather a dangerous one, and apt perhaps to hinder the development of the spiritual side of the work. We have shared these fears to some extent, so it is with much relief and great thankfulness that we are now able to report that, not only has most of the responsibility of this side of the work been taken from us by the formation of a company to carry on the store business, but that also a Christian brother has come forward to take over the actual running of the concern, and thereby set us free for more regular missionary work. This is Mr. John Rodgers, who, with Mrs. Rodgers, arrived here at the

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beginning of the month. Mr. Rodgers has had a wide experience in South Africa, and is just the man that was needed to direct the efforts of the Christians here to make a livelihood for themselves in a sound and profitable way. He is a skilled carpenter, and so is able, not only to see about getting a market for the articles the boys make, but also to supervise and correct their work. With very little supervision they have done remarkably well, but under Mr. Rodgers' guidance the quality of their work should be greatly improved. Best of all, Mr. Rodgers is an earnest Christian, and, though he has kindly undertaken to make the store and the industrial work his special concern, he is as keen as we are on the spiritual welfare of the natives.

Mr. Hansen and I are most thankful to be relieved of this extra work and to be able to turn our attention to other things. Mr. Hansen has taken charge of the printing work, and we are awaiting the arrival of more type, that should be here shortly, to begin printing the Lunda version of Genesis. Both Mr. and Mrs. Hansen teach in the school, and the former has one of the English classes as well. We are both very anxious to get out to the villages more, and especially to visit the out-schools more frequently.

We are already being cheered by fruit in the out-school work. About eighteen months ago, we baptized the first Christian from outside. This was Mbinjilika, a headman near the Chinonu school. He has gone on steadily, and, when he had occasion to go up the Lungevungu, he called on Mr. Hallett, who wrote about his earnestness in making known the gospel. This week five others from the same neighbourhood have been baptized and received into fellowship. You may remember that the man who first begged for the school over there was a headman named Chilila. He professed conversion, but his temper and his fondness for native litigation have stumbled him, and we cannot tell whether he is a Christian or not. But, if some of the seed fell on stony ground, it was good seed nevertheless, and in the goodness of God not all of it was wasted. Some found the prepared ground and bore fruit in the hearts of one of Chilila's wives and of two of his sons. The three of them professed conversion. Chilila rather encouraged them than otherwise, and eventually set the wife, who is an elderly woman, free, while he allowed his two boys to

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(cont'd) O.J.

live with Ndumba and Sayikumba at the out-school. The two boys, Lunifa and Muluchi, are quick and intelligent, and, when examined before the Church here about their faith, gave extremely clear testimony, though nearly all their teaching they have received from the two native Christians in charge. The remaining two of the five were adult men from near villages, whose names are Soto and Pondo. Though unable to read, these two also gave a clear statement of their faith in Christ, which, in the case of all of them, has been borne out by a quiet consistent life for the last two years. Suyikumba's wife is already in fellowship, and

Ndumba's wife also sought to be baptized, but she used to be a very bad character and, though she has changed wonderfully, it was thought wiser that she should wait a little longer. Already there are now nine in fellowship at the Chinonu, and, though the native Christians here and we ourselves hope to visit them as frequently as possible, yet they will to some extent maintain a separate testimony. They hope to meet week by week at the Lord's Table and to arrange for regular evangelization in the villages around. When they were going back this week, they were particular about making arrangements for the sale of produce in small lots each week, so as to have threepence or sixpence to bring to the table. I suggested that perhaps, as they were not at work, they would not be able to bring more than a penny each, but they would not agree to anything less than threepence.

On the same occasion, six others from the Kakonga out-school were baptized. You will remember that last year Simon left here to take charge of it. They had a busy time last year building their houses and making their fields, but Simon was blessed with a really good wife, who was attached to him and a great help in every way. The first big trial he has had to face since he became a Christian was when, in February last, she passed away during the influenza epidemic. Simon has been greatly tried, but, as far as we can tell, he has profited by the experience. He has been taught of the Lord, and the result is seen in his addresses and in his work generally. Thus, at the Kakonga also, a local Church has been formed by the energy of the Holy Spirit and another separate testimony raised to Him that walketh in the midst of the seven golden candlesticks.

From this place, too, seven were baptized, of whom three were women. Of the men, two were school-boys, Nyamusunga and Chikani. Both have long professed faith in Christ; the former sought baptism some time ago, but was asked to wait, as he had the reputation (now, thank God, no longer clinging to him) of being quarrelsome, but the latter had never before sought baptism, though he has been in the school since I first came here. Another was Lengi, the elder brother of Sayikumba, who came to us from Lovale-land. The last, Katoma, is to the credit of the Mumbeji out-school, for he was converted while Thomas was working there. The school had to be closed there, as the chief was moving, so Katoma has come in for work here, and both here and at the Mumbeji is held in good report of all. It is with peculiar thankfulness that we thus record God's goodness in allowing us to see at least some result from each of the four out-schools opened from here. Please pray much for all these young Christians and for the whole church here, now enlarged so considerably. Pray that these little churches may be edified and, walking in the fear of the Lord and in the comfort of the Holy Ghost, may be multiplied.

G. R. Suckling.

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N. Rhodesia, Kabompo District.—Mr. Hansen —“The native Christians, in common with their white brethren, I suppose, often find it difficult to put into practice the teaching they hear. One day last month, during a series of addresses on the fruit of the Spirit, a man from one of the near villages came to tell me that a Christian man living here had withheld some money due to him for garden work and had assaulted him for asking for it. I found the story to be substantially true, and I told the Christian, who excused himself on the ground that he had been considerably troubled by the importunity of the man, that he had done very wrong, and had brought dishonour on the Lord by publicly ill-treating another. He went away murmuring, but he came back next day to say he was sorry and had already paid the man. He now seems quite bright and happy.”

